



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

section of it. The method is psychological in this sense that the author proceeds from his own experience of Christianity to find out the Christianity of Paul, assuming, of course, that real Christianity is always the same; the avowed purpose of the undertaking is religious—the purifying and deepening of present religious life. The book, though in form of a commentary, discusses the course of thought rather than the separate words—discusses it broadly, with logical and analytical power, but not, conspicuously, with power of compact, and clear statement. The author's conclusions, though independently reached, are in general agreement with such works as the late editions of Meyer.

The second letter to the Corinthians, which, by the way, is regarded as a single letter, is interpreted by Langheinrich<sup>6</sup> from the point of view of pastoral theology. This discussion first appeared some eighteen years ago, and appears now in a second edition, which, the author says, differs little from the first. If the book had to do with critical questions, this confession would make a somewhat unfavorable impression, but it has not. It keeps close to the practical value of Paul's example and word for the Christian pastor of the present day. It is characterized throughout by a general and elevated spirit and by good practical sense. We cannot do better than close this article with a few words of Langheinrich to the preacher of the twentieth century:

Your sermon must breathe the certainty of victory. It must not be a discouraged apology, or a weak mediation made up of dominant conceptions of the day. It must be a decided witness of the salvation of Christ on the basis of a fact which is both objectively and subjectively present. This is apostolic preaching.

GEORGE H. GILBERT

NORTHAMPTON, MASS.

---

### THE SACRAMENTS IN THE EARLY CHURCH

These monographs<sup>1</sup> are both suggested by the interesting treatises of Wilhelm Heitmüller, *Im Namen Jesu* and *Taufe und Abendmahl bei Paulus*. They both controvert the conclusions defended by Heitmüller, though from somewhat different historical and critical points of view. Andersen—as against the opinion of Heitmüller, that Paul's doctrine of the Lord's Supper

<sup>6</sup> *Der zweite Brief Sankti Pauli an die Korinther*. Von Friedrich Langheinrich. Leipzig: Janas, 1905. 223 pages. M. 3.60.

<sup>1</sup> *Das Abendmahl in den zwei ersten Jahrhunderten nach Christus*. Von Axel Andersen. Zweite Ausgabe, Giessen: Töpelmann, 1906. 111 pages. M. 2.

*Die Taufe im Urchristentum im Lichte der neueren Forschungen*. Von F. M. Rendtorff. Leipzig: Hinrichs, 1905. 55 pages. M. 1.20.

is founded upon the ancient idea that eating the flesh and drinking the blood of a sacrifice united the partakers with the god and with one another—contends that the last meal which Jesus ate with his disciples was an ordinary supper, eaten, as the good tradition in the Fourth Gospel shows, on the evening which preceded the evening of the pascal supper. Jesus gave to this supper no memorial or sacramental interpretation, nor did he suggest that it was to be celebrated after his death, either as a memorial of him or as a symbol or a means of salvation through his death. These features, so far as they appear in the Synoptic Gospels, are due to additions to the earlier tradition, which must have been added as late as 165 A. D. They led also to the change of the date from the evening of the thirteenth of Nisan to the next evening, the time of the pascal supper. Paul knew this simple tradition, but was not satisfied with it. He believed that he had “received from the Lord” a revelation which preserved the form of the event more accurately and interpreted it more correctly. According to this revelation the Lord instituted a ceremony which was to be repeated frequently. It was, however, simply a memorial. The “body” was not the flesh of Christ, but his ideal or spiritual body, the church, into whose life the communicants more fully entered as they ate this supper together; the wine in the cup was not his blood which men were to drink; the cup was the new covenant in his blood; it was to remind the recipients that Jesus’ blood had sealed a covenant, not to impart a mystical grace. This interpretation requires, as was the case with the Synoptics, some revision of the text of I Cor. 11:23-26.

Andersen finds no evidence of a sacramental interpretation of the Eucharist earlier than Justin Martyr, where it begins to suggest itself. Stages of its development appear from Tertullian to Cyprian, though Origen has not lost sight of the earlier and simpler view. The development of this doctrine led to the redacting of the Synoptic Gospels, and to some extent of the account in I Corinthians. Here is the weak point in Andersen’s argument. It is difficult to believe that these four documents were consistently revised to incorporate into them, more or less fully, a doctrine of late appearance and slow growth, and that these revisions were promptly and universally adopted. It is a fair question whether the facts to which he has called attention do not suggest that the early Christians interpreted the language of the gospels more simply and more justly than the theologians of later generations. In some respects these Greek and Roman converts to Christianity were as ill-fitted to interpret the tropical, oriental language of Jesus and those who recorded his words, as are some German and English interpreters of later generations.

Heitmüller in his book, already referred to, upon Paul's views of baptism and the Lord's Supper, had suggested the idea that Paul had accepted a widely prevalent doctrine that the soul of a worshiper might be brought by a proper ritual act into a mystic union with the god worshiped—a union which involved a blending of substance, rather than an ethical assimilation. He understands Paul to teach, in the sixth chapter of Romans and elsewhere, that one who receives baptism dies and is raised in Christ not primarily in a moral experience, but in the renewal of the nature or substance of the soul, which renewal forms the basis of the moral experience. Rendtorff argues against this interpretation of Paul in an able and interesting treatise. He says, very justly, that such a writer as Paul cannot be interpreted simply by gathering from various sources and comparing sentences which resemble those which he uses. His own experience and point of view have more to do with his meaning than the history of terms and phrases which he adopts.

When these two books, by Heitmüller and Rendtorff, are read side by side, however, the reader can hardly escape the impression that the difference between the two authors is one of emphasis and proportion rather than of actual opposition. Each holds that the reception of baptism was, in Paul's mind, more than a confession or symbol of a voluntary change. It was an act which completed and established regeneration, and, in the consciousness of the recipient, transferred him from this world and its ruler to the kingdom of God and into union with Christ. Each holds also that Paul could have seen no value in such a rite unless attended with a living faith and a conscious purpose to live the life of the regenerate. The earlier author, perhaps, lays too much stress upon the early and wide-spread conception of the saving power of a formal act, as an influence upon the mind of the apostle, and renders himself liable to a criticism based upon an understanding of Paul's thought for which he too found place in his interpretation; and the critic does not seem to realize fully that the apostle may have adopted, not only terms, but ideas which prevailed among those for whom he labored, and infused them with new life and power, without rejecting or ignoring their earlier meaning.

WILLIAM H. RYDER

ANDOVER, MASS.

#### BOOKS ON THE HOLY SPIRIT

As the title indicates, this neat little volume<sup>1</sup> deals with only one section of the biblical doctrine of the Holy Spirit. This limitation is necessitated

<sup>1</sup> *The Teaching of Jesus concerning the Holy Spirit.* By Louis Burton Crane. New York: American Tract Society. xiii + 175 pages. \$0.75.